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Illumination of The Concept of “Father” in Dramatic Works

Kuziboeva Lolakhan Saidrasul qizi

Tashkent State named after Alisher Navoi

University of Uzbek Language and Literature

II Foundation doctoral student, majoring in Uzbek literature 10.00.02.

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ABSTRACT

In this article, the importance of the dramas covered in the “Word Literature” magazine today. The image of the father is explored in the dramas “In the Shadow of the Elm” by the American writer Eugene O'Neill and “One Step by the Way” by and Usman Azim? Spiritual-educational dramas “One Step way” The role and importance of the father's personality in the family and in the whole society is shown.

KEYWORDS: press, drama, spiritual-educational topic, family, image of “father”

Introduction

As everything has a past, present and future, before doing something, first of all, by studying the past, conclusions are made for today and a solid foundation is created for the future. In the mentality of the Uzbek and sister nations, the father is a noble being who is valued as the head of the family and the breadwinner of his children. As a kinship term, father is a lexical unit used mainly in Turkic languages to refer to a male person who has a child or has adopted someone else's child¹. Since ancient times, values such as the equalization of the father, the opening of the gates of heaven through the parents, and the importance of the consent of the parents have been glorified. This issue has become the main and fundamental essence of all our artistic works that have reached to this day. Therefore, we analyze our views on the example of the drama genre.

Every dramatic work being created is like a reflection of life in a mirror. The role of dramatic works in realistic depiction of the current globalization process is incomparable. Changes and updates in social and political life are very noticeable in this area. “World literature” has a deep place in the heart of every person who is familiar with literature in teaching and promoting such concepts as national spirituality, preservation of national identity, having one's independent opinion, strengthening worldview and faith. As literary scholar Shuhrat Rizaev noted: “A knowledgeable person has always been honored.” Because the meaning of life is to understand the world first, and then yourself. A person who seeks to know the world will one day feel the need

¹ Explanatory dictionary of the Uzbek language, fourth volume, Tashkent. B-208.

to know himself. It is the desire of knowledge and spirituality that is the reason for creating such treasured magazines as “World Literature”². It is not surprising that when a scientist understands a person, he refers to the articles about the representatives of different nationalities in various genres. From the national and classic plays, which are presented in the journal under the column “Drama”, dramatic works belonging to the absurd direction are also referred to the journal.

Literature analysis and methodology: When the creator writes about humanity, he is actually talking about himself, or on the contrary, while talking about himself, he writes about universal problems³. The topic of the family, the study of the father's personality, is of interest to everyone today and is sure to invite reflection. Because the Father is the main link of humanity, the basis of countless tributaries called Bani Adam. Family is **the main theme of the three-act play** “In the Shadow of the Pine” by the American writer Eugene O'Neill, who brought out such a universal theme in his work. But the author was able to set the task he wanted to achieve, even though the image of the Father was somewhat liberally approached in the work. The plot of the play begins with the children discussing the actions of the father who brought up three sons and passed on his oppression to them. Since Semeon, Pitir and Ebin do not see light and freedom in their family, we look at the rays of the setting sun shining like “gold”, leaving everything we have and going to look for wealth in these parts. Then we will get rid of all oppression and live happily. If we get rich, we will send a little to our father. This is the only dream of the children of thoughts reflected in this dialogue. We can't call his children childish when a father tells his children that they should earn money only by working, because they are children who are ready to become the head of a family after reaching the age of adolescence. The spiritual sun of the family is likened to the setting sun in the upbringing of children, but the children do not see love like the warm warmth of this sun and they live their whole lives striving for it, the author has shown in beautiful pictures the fate of sad debts.

The sharp contrasts in the father-son relationship Ephraim Cabot's treatment of his sons as a slave causes his children to begin to look up to him with contempt. A father's love for his farm, putting his desire to profit from it above the love of his children. Loss of unity in the family, improper upbringing, because the father cannot be an example, the author brought out the atmosphere of this period in the example of a family. It is a pity that children look elsewhere for the light they do not find in their own family. The tragedy of the “father” who gave his love to all the creatures on the farm all his life, everyone looks at him with envy, but he did not give even half of the love he gave to his farm, not to his children. During the reading of the work, writer Efram Cabot described the disintegration of a family in society due to the father's inability to properly educate his children. We can call it the climax of the work that the father, who could not overcome his anger, went to the world's wealth with these words. Excerpt from the work:

Cabot: (after some thought, disappointed). Yes, you can't go back. (becomes silent, then heats up again.) If I could, by God, I'd take her back, yes! Or I would set fire under my breath and die watching it burn. I would burn the house, trees, crops, everything, not even a single plant, and scatter the ashes. I would die knowing that everything was gone with me, that what I had worked hard for a lifetime did not fall into the hands of any

² Rizaev Sh. Bibliography of “Journal of World Literature”. (1997-2016).. “Akademnashr”, -T.: 2017.

³A collection of scientific and literary articles “Hududsiz Jilva” by Uzoq Jurakulov. (2006) from the Eastern View article. 134b.

scumbag. (There is a moment of silence, and then the frenzy continues.) Cows...just drive cows out into the fields...

Analysis and results (Analysis and results). In his interpretation, the writer has managed to expose the vices of cruelty in the upbringing of children, excessive attachment to the rich world in the work. It is known that in dramatic works, neither the event nor the feeling, but the character of the person takes the main place. The drama is dominated by the clash of characters. Because the dramatic work is built on internal drama - on the basis of collision arising from the intensity of mental anxiety in the characters. Without it, there will be no conflict. A dramatic work must always be based on the danger that something of life-or-death importance to the characters will be missed or not come true. The drama emerges only when the characters move in a state of anxiety. In this respect, it can be said that the playwright was able to describe "Efram Cabot" very well. The dramatist was able to provide each character in the play with the appropriate level of concern. Each symbol in the drama is provided with its own artistic and aesthetic load. At first glance, we can think that the dramatist has moved the theme of father and children in a simple family, but in *pesada*, the judgment of human inner experiences, personal freedom, and internal conflicts with the family environment seems to bubble up. We can understand this situation from the following dialogues in the play, the inner cry of Efram Cabot's children Peter, Semeon, and Ebin.

Simeon : I watered you with my blood and sweat for thirty years. I buried my thirty years of life in you, every inch of your soil is covered with my blood and skin. I took care of it. May God forgive me, but I was not worthy of a slipper.

Peter: Me too.

Simeon: Yes, Peter, yours too. Yes, spilled milk can no longer be licked.

Peter: And in the West - gold! Maybe that's where our happiness lies. Here we were prisoners of these stone walls!

Simeon: We are no longer slaves to anyone!

The father, who is raising his children only in hard work and pressure, molded their way of thinking to be typical of his "farm", to put it bluntly. Children who don't have their own family and independent opinion only realized when they were much older and rebelled from the heart. In the work, the father-son relationship is focused on the fate of the sons, who are faced with sharp conflicts. At the heart of the father's brutal treatment of his children, a number of images are used that twist the human psyche. The drama consists of three acts. The image of the father is revealed in the combination of these three images. In the first act, two sons' desire for freedom is their childish dreams, in the second act, the little boy's love for his mother, his hatred for his stepfather, in the third act, the dramatist introduces the image of the stepmother to the center of the scene and ensures that the problem grows. Ebin, the youngest son, has feelings of revenge and hatred for his father.

Pesada's attitude towards the father is manifested in the fact that he was able to ensure that the question of value emerges in the form of a generalization of events around a plot. It has a farm-parent-animal-children-education . The first negative opinion about the father was expressed by the eldest son Peter (spiritless). You and I poured a lifetime of black sweat on it. For whom? For this person. Why? For him to bury us alive in this stone wall! From this quoted passage, the author gives the first impression of the father. In the play, three sons

live with their father in three different moods, feeling the feeling of "discovering" the fate of the father in their own way.

Conclusions and recommendations. Analyzing today's drama in such a deep and profound sense, the literary scholar Uzoq Jorakulov said, **"The drama, by its very nature, harmonizes with the reality of real life, and in particular, it appears as an artistic vision of life communication, which is inevitable to continue forever"**⁴. – said.

Because Yusuf Khos Hajib quoted the following verses in "Kutadgu Bilig":

When your son and daughter are born, O noble lineage,

Educate at home, don't educate elsewhere.

Take a mentor from good people,

Boys and girls will grow up clean, and will be free from (bad deeds).

Teach boys and girls knowledge and manners,

The two worlds are his, and his benefit will be sufficient.

These ideas about raising a child should be perfected first of all in the family from the parents. And the father is responsible for it. Literary scientist Fitrat also mentions the following points in his views: "The first education (family education) is the most important education. The most difficult task in the family is raising a child after the birth of a child. Parenting is actually two words consists of That's why it seems like a very minor problem to you. But wise people know that the basis of the political, religious, and social revolutions of Bani Adam depends on the combination of these two words - "child education". It depends on the people's ability to act, to be a state, to be happy and to be respected, to wear the cloak of poverty and to be ignored by carrying the burden of misfortune, to be subordinate to others, slaves and captives, and the education they received from their parents from childhood⁵.

The magazine's main task is to cover current topics. Usman Azim's drama **"One Step"** (issue 2, 1999) is about a person's efforts throughout his life, unable to reach his dreams, and his failure to achieve them. The author shows the hero directly in action. The dramatist managed to depict the old man's words, thoughts, actions, and feelings from the inside. The fact that even if it was a step, the dream of "Samarkand" became the dream of the hero of the work is highlighted in the fate of one person. The fact that he lived with this dream and left with this dream was written in a sad way. It was taken as the main idea that only good deeds and good deeds should remain from a person. In this work, we can also see the image of "father", that is, the image of the Eastern father, who is very kind and sincere to his children, embodied as a very kind and gentle person. In the words of the old man to his daughter-in-law, he is described as such a compassionate, noble and wise man. Excerpt from the work:

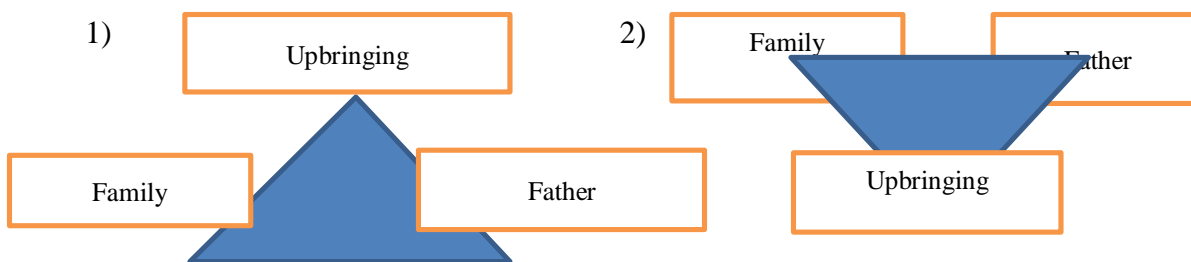
Old man: You say you bake bread, you say you do laundry, you don't even know that your life has passed, my daughter. I will tell you that a human child is born as a spring. He says that he is a spring, but he looks like a sucker. When he said it was a spring, he looked at it and it turned out to be a river. As he said that he was a spring, he looked at the sea and reached the end of his life. Then, without coming out between the two beaches,

⁴ Jorakulov U. Issues of theoretical poetics: Author. Genre. Chronotope. – T.: NMIU named after Gafur Gulam, 2015.

⁵ Abdurauf Fitrat. Selected works. Textbooks and study guides, scientific articles and studies. Tashkent "Spirituality" 2009. B.262

you would notice that he was longing for something, waiting for something, and just ran. That's when the desire to dream appears. Baby! If you can't go back, life has passed... Thinking about this, sometimes I want to say something to you. But the pain inside does not turn into words. Then, do you understand what he said or not... There is a human race that does not realize that he has passed someone until he goes and bangs his head against the wall. The dramatist described the father as an example of a chain connecting the whole family, typical of real Eastern fathers. The concept of traditionalism actually means legality. The dramatist is well aware of this law, and Uzbek values have deep meanings.

Old man: As long as I'm alive, my child, this house is the house of all of you! Shakirjonni is also his home... These words describe the hero as a kind father who loves his children equally and loves them all equally. The role of the father in the society not only shows the children how important and important his wishes are, but also creates his spiritual world, he can create his "father" in relation to others. He was able to show that his emotions were very different from those of ordinary people. Without idealizing the father, he convincingly reflected the duty of the father to the children, and the duties of the child to the father. In the play, the writing father advises a person to value time and decorate life with beautiful deeds. The playwright described the desire for Samarkand as a desire for nationalism and antiquity. Two works have two different interpretations, it seems that it is appropriate to emphasize that children should be brought up first in the family environment. As Abdullah Awlani wrote: "To educate a child for his health and happiness is to keep his body clean, to correct his behavior from a young age, to teach him good manners, and to protect him from bad manners." In our Islamic Sharia, it is obligatory for fathers to raise their children well, it is enough to raise orphaned children of their own nation..." Let's make a few conclusions about the work: First: the existence of each era and each nation's own way of life and its own traditions and values . Second: the father's personality is at the highest level and responsible in every period. Thirdly, it is emphasized that the writer-playwright touched on a traditional and ancient theme and that fathers and children's relations and mutual moral views must choose a unique path in order to preserve the spiritual qualities that are very necessary for today's era.



The education shown in the first chart is the pinnacle of human development. In a certain sense, the future and goals of children who have received good upbringing from their parents in the family are high.

In the second chart, it is the other way around, because the education received in the family raises a person to the heights or brings him down. Both tables show the importance of education and its two pillars, the importance of father education in the family. This is a very important task for the future of the child.

⁶Tahir Malik. Human property. "Sharq" publishing house, T.: - 2012. -B 13.

“It is the responsibility of fathers to educate and raise their children with good morals, because the generation is a trust given to parents. To preserve this deposit means to give it a beautiful education. That is why the Messenger of God (pbuh) commands: All of you are shepherds, all of you are responsible for the flock!⁷

The influence of literature and art in creating a spiritually healthy environment is immeasurable. The effectiveness of family education directly depends on the authority of parents in the family and the personal example they set. It is said in one of the hadiths about morals, “Every father cannot give his children a greater legacy than morals. One of the Uzbek folk proverbs states that “everyone reaps what he sows”. Alisher Navoi, the sultan of the word estate, in his epic “Hayratul-Abror” defined that “a child is the appearance of a father” for no reason. There fore, in the family, parents should be an example for the child.

The more the artist understands the reality of life, the more his works bring spiritual benefit to the people. We think that dramaturgy has a significant contribution in this regard.

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⁷Abu Hamid Ghazali. Mukoshafat-ul Qulub. Translated by Miraziz A'zam, "Adolat" publishing house, Tashkent 2002. B 64-65